



HOW TO SELL THROUGH SPEECH

By Grenville Kleiser

Inspiration and Ideals
How to Build Mental Power
How to Develop Self-Confidence in Speech and Manner
How to Read and Declaim
How to Speak in Public
How to Develop Power and Personality in Speaking
Great Speeches and How to Make Them
How to Argue and Win
Humorous Hits and How to Hold an Audience
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How to Sell Through Speech
Impromptu Speeches: How to Make Them
Word-Power: How to Develop It
Christ: The Master Speaker
Vital English for Speakers and Writers

How To Sell Through Speech

BY

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PREFACE

The business man is not the only person interested in the subject of salesmanship. Practically every one has something to sell, whether it be merchandise, talent, skill, experience, or service.

This book embraces practical talks to the salesman, business man, lawyer, preacher, and others, but it is confidently believed that the suggestions addrest to one class will be of practical value to business and professional men generally.

A salesman, in order to be highly successful, must have the ability to talk well. A pleasant speaking voice, an agreeable manner, an adequate vocabulary, and facility in expressing his ideas

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clearly and convincingly—these are indispensable to his greatest success.

Modern salesmanship, based primarily on common sense, demands the highest qualifications and efforts on the part of the salesman. The chief purpose of this book is to stimulate and develop the best resources of the man or woman who has something to sell through speech.

GRENVILLE KLEISER.

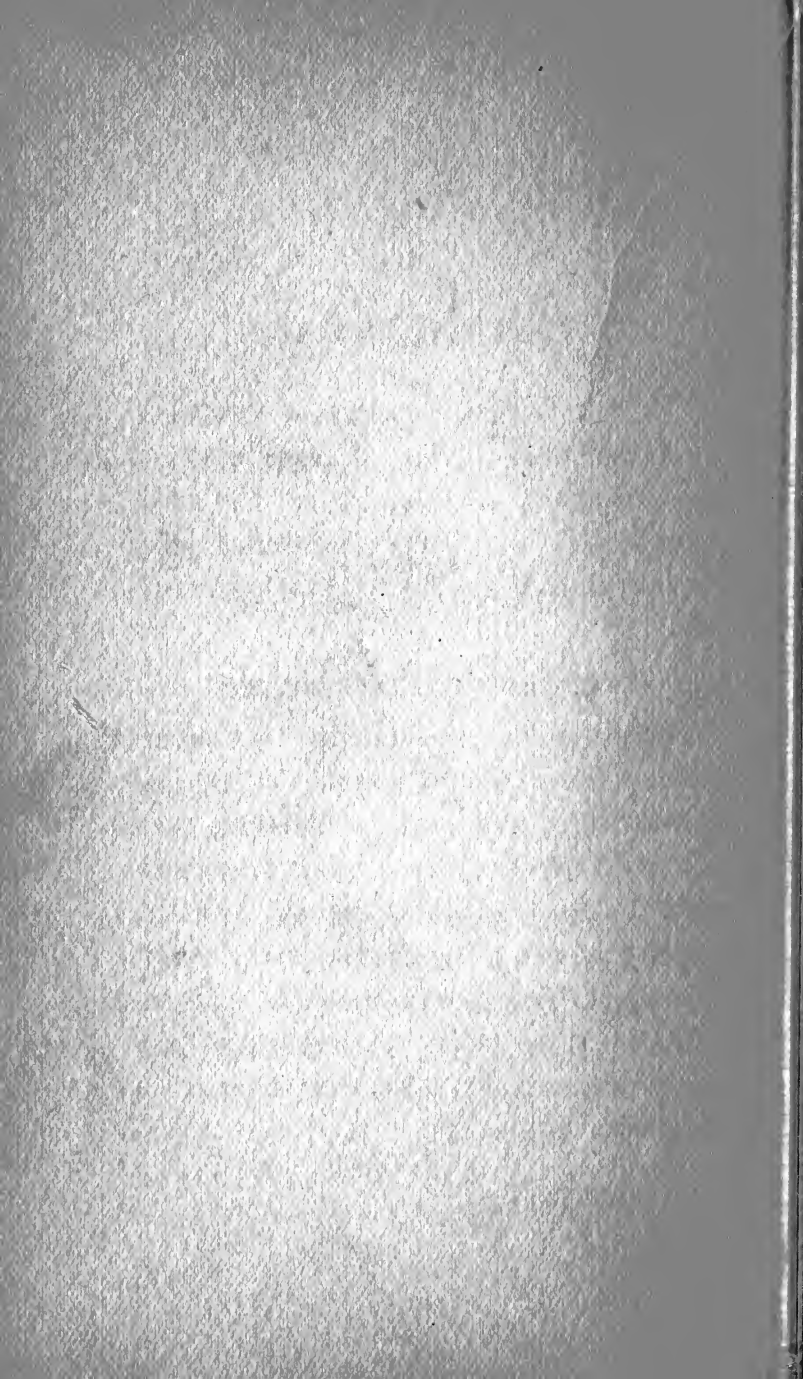
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THE SALESMAN



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There are certain personal qualifications for successful salesmanship which are generally recognized by the business world. For convenience these may be epitomized in the word "personality."

PERSONAL QUALIFICATIONS

A desirable personality embraces among other things, proper attire and appearance, poise, self-confidence, tact, courtesy, sincerity, an ingratiating manner, a good speaking voice, and the faculty of attentive silence. Obviously, therefore, the development of personality is of extreme importance to any man desirous of achieving success in salesmanship.

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The man of well-developed personality commands attention and respect wherever he goes. His speech and manner are passports to success. He has taken pains to master himself before attempting to influence other men. His self-reliance is based upon practical knowledge.

Intelligent optimism is one of the greatest assets of a salesman. The man who has well-established reasons for believing in himself and in the article he has to sell will have little difficulty in securing business. Cheerfulness is an attractive force which successful men use to the best advantage.

The salesman should give special attention to his personal appearance. Well-cut clothes, immaculate linen, clean-shaven face, polished shoes, cleanliness of body—these are indispensable to making a favorable impression upon

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other men. These outward signs indicate the taste and character of the man himself.

The old saying, that "Nothing succeeds like success," is still true. When a man elects himself to the class of progressive men—by intelligent attention to personal appearance and the qualities previously mentioned—he soon finds a host of friends and acquaintances seeking his society and anxious to serve him. The crowd still follows the leader.

It is impossible for a man to avail himself of his best opportunities for advancement unless he has a proper degree of self-reliance. When he has confidence in himself, this quality communicates itself to those about him and the results of his efforts are thereby greatly enhanced.

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HOW TO BECOME A SUCCESSFUL SALESMAN

Here are some specific suggestions for developing successful salesmanship:

1. *Know what you want to say.* You must first convince yourself of the merits of what you desire to sell before you can hope successfully to convince others. Therefore think out the subject in detail, and sell the article mentally to yourself. All the reasons you can bring to bear favorably upon your mind will be likely to affect other people in the same way.

Some salesmen successfully use a memorized "sales-talk," and some do not. Judge for yourself which method is most suitable to your particular temperament. In any event, have clearly defined ideas in your mind regarding what you have to sell and keep such ideas available for ready use.

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When you have carefully analyzed the merits of the article under consideration, put your ideas into writing. This will not only tend to clarify them, but will enable you to examine them critically and to make such changes as seem desirable.

There is nothing that will add so much to your self-confidence as the inner realization of being thoroughly informed about the merits of what you wish to sell. When you clearly know what you want to say, you will have little difficulty in saying it effectively.

2. *Speak distinctly.* This apparently simple suggestion is one of great importance. If you speak indistinctly you lose that part of the customer's attention which he must use merely in trying to understand you. A distinct articulation is one of the unmistakable marks of culture.

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There is no better exercise for improving the enunciation and the speaking voice than to read aloud daily, for five or ten minutes, from a standard writer of English prose. The principal things to keep in mind, while reading, are to breathe deeply, open the mouth well, articulate distinctly, and endeavor to bring out the clear, deep, full tones of the voice.

A well-modulated voice is of inestimable value to a salesman in securing the attention of a prospective customer. Hence extremes of pitch, loudness, harshness, and other undesirable qualities should be carefully avoided. The quiet, pure, natural tones of the voice are the most effective.

3. *Speak slowly.* As in public speaking, so in salesmanship, the man who speaks deliberately carries greater weight than the rapid-fire speaker. The

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chief reason is that when ideas are uttered slowly and distinctly they sink more readily into the hearer's mind.

The day of the glib and garrulous salesman is past. A man who talks much and rapidly will surely impair his chances of success. It is erroneous to think that if he is merely "a good talker" he will necessarily do the largest business.

When a salesman speaks deliberately the presumption is that he has himself well in hand, and this inspires confidence in the customer. Experience will prove to any man the value of deliberate speech.

4. *Tell the truth.* This seems blunt and apparently superfluous advice, but it means more than is ordinarily attached to it in business. It means integrity of mind and heart. It means sincere intention to tell only the truth,

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and consequently to avoid every temptation, however subtle or promising, to exaggerate or mislead.

Good business to-day is founded upon truth. Honesty is no longer recommended merely as the best policy, but as the best principle. Any other method of doing business would now be regarded as short-sighted and unwise.

Answer questions frankly and fearlessly. If you can not answer them, say so without hesitation. Try always to frame your answers in such clear language that they will fully satisfy the questioner. See the question from the customer's viewpoint, and by putting yourself in his place realize how you should answer it.

The mental intention to be strictly honest will reflect itself in your face, voice, speech, and manner. Your personal integrity and character will un-

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consciously disclose themselves in the words you use and the way in which you formulate and emphasize your arguments. Prefer rather to lose a sale than to deviate in the slightest degree from the strict truth. Many a salesman has repelled a prospective customer merely through an inadvertent remark. A salesman can not afford to be inaccurate in his statements or assertions.

Exaggeration is a subtle form of dishonesty. It may manifest itself in undue emphasis, too much anxiety to make a sale, or an attempt to overpersuade a reluctant customer. Such exaggeration is dishonest in effect, if not in intention, and should be sedulously avoided.

In salesmanship the eye has a peculiar language and power of its own. It will not do to say one thing and

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look another. Moreover, it is a good thing to look directly at a customer. This eye-to-eye communication has a magnetic and convincing influence not to be secured in any other way.

5. *Avoid argument.* Clearly distinguish between argument and explanation. Emphasize "why" more than "how." If the customer is inclined to dispute what you say, listen attentively, and at a convenient interval choose another line of explanation. Resolve in any case not to antagonize him. Accustom yourself to listen courteously to objections. Mental resentment on your part will be quickly sensed by the customer and militate against your chances of success. Always be ready to pass generously over his prejudices and foibles.

Many salesmen find it difficult to waive their opinions, but insist upon

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arguing a point out to a conclusion—the conclusion usually being that the prospective customer decides “not to buy.” Oftentimes a good sale is chiefly due to tact and forbearance on the part of the salesman.

6. *Don't waste the other man's time nor your own.* How does a salesman usually waste time? Principally by talking too much, and by staying too long. A good salesman has the intelligence and alertness to change quickly from talking to listening when he sees it is desirable. He knows when he has said enough, and when it is time for him to leave whether he has made a sale or not.

Thus the wide-awake salesman judiciously conserves his time and energy, and is therefore the better equipped for his next customer. What is of vital importance, he retains his self-respect

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by avoiding waste of words, time and energy:

There is a prodigal expenditure of words in all departments of business. Few men possess the art of clear and concise speech. Business men are daily victims of time-filchers who have nothing of importance to say and take a long time to say it.

7. *Keep to essentials.* Thoroughly inform yourself as to the essential merits of what you have to sell, and as far as possible adhere to them. Straight-to-the-point talk will accomplish more than discursiveness about the weather, politics, and like subjects.

The promiscuous telling of jokes and funny stories is now taboo by high-class salesmen. Busy business men have neither time nor inclination to listen to stories and experiences which

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have no direct bearing upon the matter in hand.

8. *Avoid familiarity.* There are salesmen who slap a customer on the back, call him by his first name, or seize him by a coat-button, but these and similar habits breed that contempt against which men have been emphatically warned. Dignity is not incompatible with a proper degree of congeniality.

Men respect most the man who respects himself, and no man of self-respect indulges in undue familiarity. The salesman who becomes "too friendly" may unconsciously lose a good customer.

9. *Cultivate flexibility.* Be ready to adapt your style of approach and sales-talk to the special circumstances before you. A stereotyped method is not productive of the best results.

Keep your mind always open to help-

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ful suggestions. Prejudice and ignorance are detrimental to real progress. You can learn something from every one you meet. Moreover, the mental attitude of readiness to learn from others will gratify them and do much to win from them favorable consideration of your viewpoint.

10. *Cultivate self-control.* Your principal work as a salesman is to convince and persuade the prospective customer. You must not only be able to present in a clear and impressive manner the merits of the article you have to sell, but you must have such complete self-control that you can tactfully meet all objections, quickly assemble your ideas in a new form to suit unexpected conditions, and be genuinely gracious and courteous even under trying circumstances.

Tact, adaptability, and good nature

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will be your constant allies in interesting and influencing the customer. Study and apply them in your daily conversation.

11. *Study words.* Cultivate “the dictionary habit”—the habit of looking closely into the meaning of words. As you study the power and significance of words you will realize the importance of always using them with discrimination.

You can develop skill in the use of words by studying them in their context as illustrated in the best writers. Select a fine passage of English prose and underscore those words which particularly impress you. Ascertain their meaning, and endeavor to incorporate them in your working vocabulary.

Write out sets of words, synonymous and otherwise, which you think you can use to advantage in your particular

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line of business. You can make the study of words a delightful and profitable pastime for leisure moments.

Use short, simple words. These are the most desirable, since they make the least demand upon the listener's mind. Simple words are the natural medium for concrete ideas. As a salesman your object is not to dazzle the customer with your show of language, but to impress him favorably with your ideas and reasons.

12. *Study the art of listening.* This is often quite as important as the art of speaking, and is as valuable as it is rare. In your daily conversation apart from salesmanship, closely observe your habits of speech and diligently correct every fault.

There are times when a customer makes the sale to himself if the salesman, by remaining discreetly silent,

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gives him a reasonable opportunity. On the other hand, many a promising sale has been ruined by loquacity.

When you listen attentively to the other man, you have an opportunity to study his ideas and to learn things which may be of use to you. The eloquence of silence is often quite as effective as the eloquence of speech.

Men have a tendency to scatter their energies, but concentration and thoroughness are distinguishing marks of the successful salesman. Mental flabbiness capitulates to difficulty, but a man of developed will and concentration uses obstacles as stepping-stones to achievement.

13. *Cultivate your reasoning powers.* As no two customers are alike, you must have the ability and readiness to adapt yourself quickly to unforeseen circumstances. If you depend simply

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upon a memorized "sales-talk," you will be likely to suffer defeat at the first formidable difficulty. But if you have properly trained your reasoning powers, you will use difficulties to your immediate advantage.

You can highly develop your mental faculties in the same way that you develop the muscles of your body—by regular and systematic daily exercise. Select a great book, in which the writer's thoughts are clear and profound, and read a few pages each day. Make the ground good as you proceed, and be sure that you grasp each thought in its order. Then mentally review what you have read, or, if convenient, talk it over with a friend.

A good plan for improving the mental powers is to subject yourself to a keen self-examination at the close of the day. Review your thought habits,

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what you have planned, attempted, and actually achieved, and carefully consider the best means for improving your general methods.

14. *Cultivate common sense.* The uncommon faculty of common sense is much needed by the salesman, because he is constantly confronted by conditions and emergencies which tax to the utmost his patience and mental resourcefulness. He must know how to do and say the right thing at the right time. Nothing is more indispensable to him at such times than the possession of sound common sense.

Here, again, self-analysis and prompt correction of personal faults is valuable. When you are uncompromisingly severe with your own defects and shortcomings, and seek earnestly to correct or eliminate them, you are laying the foundation of that rare common sense

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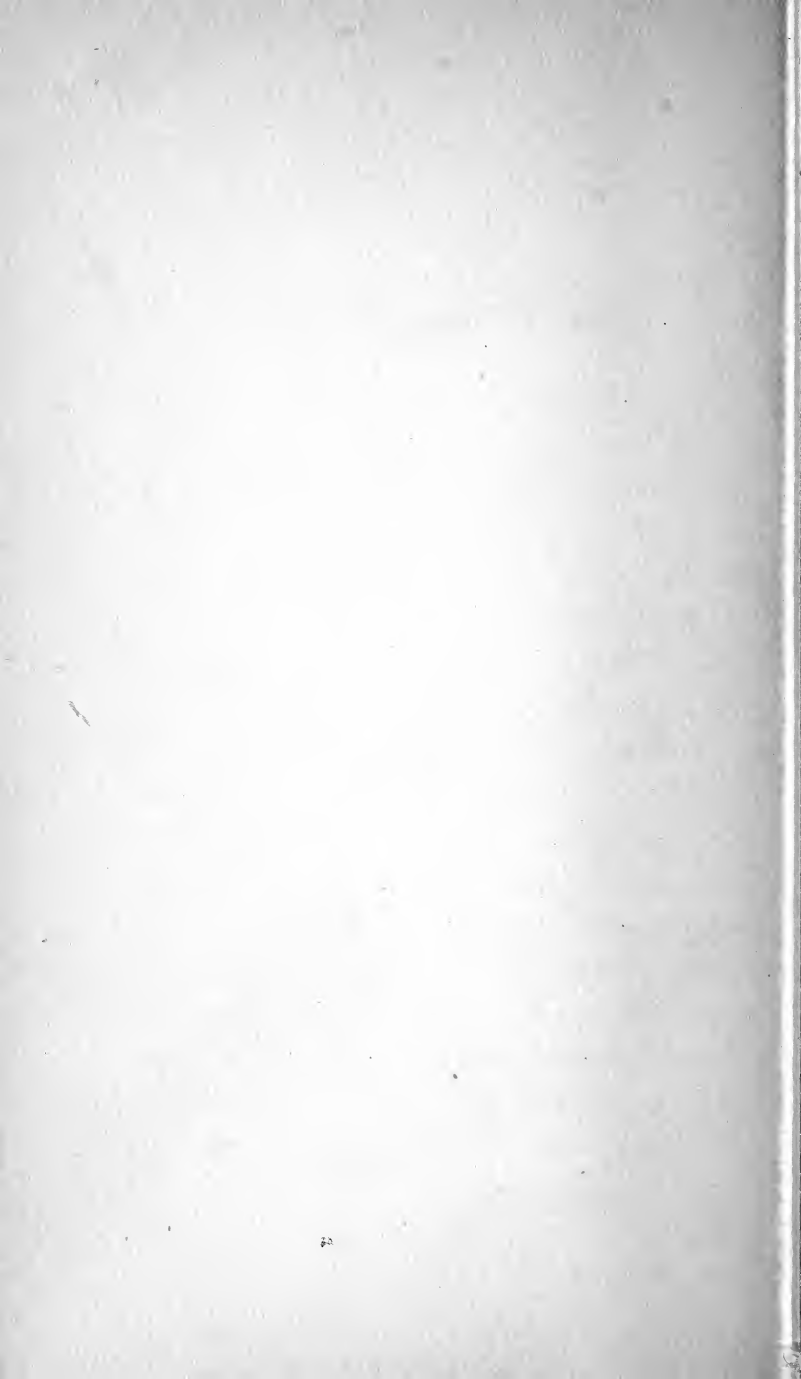
so vital to preeminent business success.

There have never before been such opportunities in the field of salesmanship as there are to-day for men of trained ability and resourcefulness. The demand is insistent for those who have initiative, self-confidence, and personal efficiency.

You should try to realize how large a part speech culture plays in your degree of success, and devote at least a few minutes each day to this subject. As you systematically develop your powers of expression you will find constantly increasing scope for your abilities.

Unquestionably there is a big, significant, progressive place for you in the business world, but you must intelligently plan and fit yourself for it. The great prizes in salesmanship, as in every other field of endeavor, are awarded to the fit and worthy.

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It is literally true that the measure of a business man's success is largely the measure of his belief in his own capacities and possibilities of achievement. The eminently successful man not only recognizes his natural powers, but takes specific steps to develop them in high degree.

Business and professional men generally now recognize the value of training in speech culture. Their experience has taught them that, other things being equal, it is the man who can most satisfactorily present a business problem, address a conference, or make a public speech when occasion requires, who advances most rapidly and surely to recognition and ultimate success.

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SPEECH AS AN INDICATION OF CHARACTER

We know from observation that the highly successful business man proclaims himself by his speech and manner, and that these unmistakable hallmarks of his personality instantly make a favorable impression upon other men. He commands attention and approval not only by what he says, but by the way he says it. His voice, enunciation, pronunciation, and expression carry with them authority and impressiveness.

The head of a business house naturally, but perhaps unconsciously, sets an example for those under him. If he speaks in strident tones and in a gruff manner, his associates are likely to imitate him. On the other hand, if he uses a well-modulated voice and a gracious manner, these qualities tend to

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communicate themselves to those about him.

This is likewise true of other personal qualities, and particularly so of self-confidence. When the employer himself is self-confident, he silently conveys this quality to his employees. They in turn inspire the same feeling in their customers, so that the atmosphere of such a business house becomes one of trust and respect. Thus the structure of the entire business world has its foundation in mutual confidence.

DEVELOPMENTS IN MODERN BUSINESS

We find that modern business is touching the secret springs of men's powers and bringing into use many new ideas and personal forces. Men are finding larger purpose and scope in their every-day lives. Reconstruction and improvement are constantly

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going on, and greater personal efficiency is demanded than ever before.

Intelligent business men, some of them advanced in years, regularly pursue a helpful subject with a view to utilizing the results in their business. They study public speaking, practical English, business efficiency, character reading, memory training, physical culture, and kindred subjects, chiefly for the purpose of making themselves more capable and efficient.

We find them, too, studying such special subjects as, personality as a business asset; the value of cooperation between employers and employees; system and its practical results; how to develop effective speech in salesmanship; how to meet emergencies; business ideals; the respective uses of speech and silence; the power of suggestion; the value of written instruc-

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tions; the art of effective business letter-writing; courtesy in business; the value of regular self-analysis; the importance, use, and preparation of follow-up letters; the development of business sagacity and common sense.

QUALITIES ESSENTIAL TO BUSINESS SUCCESS

Some months ago I was so profoundly impressed with the need for better self-analysis on the part of the average business man, that I prepared a special chart for this purpose, comprising fifty personal qualities regarded as essential to large business success. I suggested that the business man should carefully consider his approximate percentage in each of these fifty qualities, and then concentrate his best efforts in developing those in which he found himself conspicuously weak.

Following are the fifty qualities

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enumerated: Accuracy, adaptability, alertness, ambition, concentration, confidence, courage, courtesy, decision, determination, diligence, discretion, earnestness, economy, efficiency, enthusiasm, faith, foresight, honesty, independence, industry, initiative, integrity, judgment, loyalty, nobility, optimism, orderliness, patience, persistence, precision, promptitude, prudence, punctuality, purpose, reliability, resourcefulness, self-control, sincerity, stamina, sympathy, tact, temperance, tenacity, thoroughness, thrift, truthfulness, vigilance, vigor, zeal.

As an illustration of the value of this self-analysis, a business man found he had marked himself at 80 per cent. in "optimism" and only 40 per cent. in "prudence." He saw at once that he was allowing his hopefulness to run away with his judgment, and proceeded to check his optimism and to

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develop further his faculty of prudence. The results which followed within a few weeks were most gratifying.

SYSTEM OF MIND AND HABIT

A systematic mind is of great practical value to the business man. It enables him to dispose of a large volume of detailed matters without undue haste or friction. It confers upon him the advantages which always come from having a definite time and place for everything. His systematic mind, reflecting itself in a well-ordered desk and a well-planned day, makes his occupation a pleasure instead of an irksome task.

Some business men are in a constant state of hurry and nervous excitement. This is detrimental to the best results. At the end of a year such men find their physical and mental resources de-

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pleted without any adequate return. They have been unconscious victims of scattered effort.

The business man should cultivate poise as a uniform habit of conduct. No matter what the provocation, he should never permit himself to lose his tranquillity of mind. Mental poise will safeguard him against the petty frictions of daily business life which harass so many men.

THE BUSINESS VALUE OF VOICE CULTIVATION

The average business man necessarily spends a large part of his day in conversation. He is obliged to speak to managers, subordinates, and customers. Whether he dictates letters, telephones, or meets callers, he uses his voice more than he generally realizes.

Hence the importance to him of cultivating and using his voice correctly.

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He should follow as closely as possible the principal suggestions given to the public speaker. As he brings into use the deep tones of his voice, opens his mouth well, enunciates distinctly, and expresses himself pleasantly and deliberately, he will be conscious of steadily growing personal power.

It would be of immense practical value to the business man if he would follow the counsel to read aloud daily from one of the great masters of English style, if only for a period of five minutes. The practise of reading aloud develops fluency and facility of speech by fitting words to the lips, and trains the reader in the effective use of phrases and sentences. Systematic reading of this kind also enlarges the vocabulary and enriches the mind.

It is as necessary for the employer as it is for the employee to guard him-

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self against indolence. Some men like to delegate details and duties to others, not so that they themselves may apply their energies to more important matters, but simply because of their desire "to take things easy."

To-day the business man must be progressive in his ideas and habits in order to advance toward larger success. He must be up to date, and avail himself of everything, however seemingly trifling, which will advance his business interests. He must make constant acquisitions to his stock of knowledge and good sense.

THE HIGHEST TYPE OF BUSINESS MAN

The most admirable type of successful business man is simple, dignified, courteous and self-confident in speech and manner. His personality is strong and impressive, not due to boastfulness

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or egotism, but because of fineness of character and deportment developed through years of discipline.

The man of leadership in business carries with him certain unmistakable evidences of his success. You observe it in his speech and manner, in his voice and language, in his carriage and attire. He is sure of himself in the right way, free from aggressiveness and opinionativeness, and commands attention and approval because of his seasoned common sense.

There is a tremendous power in affirmation and reiteration. Form in your mind a clearly defined idea of the kind of self-confident man you desire to be, then affirm it over and over again, and shortly you will observe that such desire is gradually becoming materialized in your life.

Again, it is of great practical value

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to assume the physical attitude of the man you wish to be. Hold yourself erect, your shoulders well back, chin level, and couple with this a mental attitude of self-faith and independence. The results of such an effort, continued for a few days, will be as certain as they are gratifying.

THE BENEFITS OF INTELLIGENT OPTIMISM

An intelligently optimistic attitude of mind is an attractive force in business. Some men, possessing brains and ability, are systematically shunned because they are known as chronic grumblers. They drive people from them by a habit of constant complaint and pessimistic foreboding.

There are two kinds of optimists—wise, and otherwise. The intelligent optimist not only believes things will be right, but works diligently to make

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them so. He thinks everything is ordered for the best, that the world tends inevitably toward the good, the true, and the beautiful. The disposition of the optimist to look only for the best in life gives him increased advantage in finding what he looks for.

Optimism is intimately bound up with great achievement. The business optimist gets the most out of daily life for himself, while augmenting the faith and courage of his associates. Intelligent optimism will make one an enthusiast, and enthusiasm is the driving force in all great enterprise.

The highly successful business man knows the value of cheerfulness in daily life. He knows the difference in effect upon others between a smile and a frown. His experience has taught him that a uniformly pleasant attitude toward the world is a vital way to

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attract business. Like other men, he probably has his full share of disappointments, but he conceals them as far as possible from others.

It is not too much to say that pre-eminent success in business is impossible to a man who does not possess a large measure of ready cheerfulness, self-faith, and optimism. Says Carlyle: "Give us, oh, give us, the man who sings at his work! He will do more in the same time—he will do it better—he will persevere longer. One is scarcely sensible of fatigue whilst he marches to music. The very stars are said to make harmony as they revolve in their spheres. Wondrous is the strength of cheerfulness, altogether past calculation in its powers of endurance."

Promptitude promotes poise and self-confidence. When a business man allows himself a reasonable margin of

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time, so that he can be punctual in his engagements and promises, he gains immeasurably in self-reliance. He learns thereby to trust himself. Such a man works at a constant advantage, since he is free from the haste, anxiety, and worry which beset the unpunctual and slipshod worker. Unquestionably the man of business who assiduously cultivates the desirable qualities of cheerfulness, courtesy, punctuality, regularity, self-confidence, and determination, is in direct line for distinguished success.

THE BUSINESS PRINCIPLES OF A GREAT MERCHANT

The latent power in the brain of one man is well illustrated in the case of John Wanamaker. When he conceived the idea of combining a number of retail businesses under one roof, so that the shopper could make his purchases

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most conveniently and have them delivered at one time, it was the beginning of an enterprise which subsequently won for him preeminent success.

It is interesting to study the fundamental ideas upon which this successful business house has been built. The cardinal principles which animated the founder from the time he conceived the plan were these:

1. A different business from any that existed.

2. A higher motive than mere cash profit.

3. An unvacillating system.

4. Accuracy in word and print.

These were augmented by the four indispensable elements of intelligence, integrity, industry, and an ideal. Again, to these were added the qualities of

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individuality, initiative, courage, patience, and thoroughness.

The Wanamaker ideas of "only one price" and "return of goods if not satisfied" revolutionized modern methods of doing retail business, and were the beginning of that commercial morality now characteristic of leading American business houses.

THE RELATIONSHIP OF EMPLOYER AND EMPLOYEES

The progressive business man of to-day has learned to delegate responsibility to others. He gives his employees scope and opportunity for personal initiative. The consequence is that they have a chance to develop and advance themselves—a benefit in which both the employer and employee participate.

When an employer says he can not find competent men to whom he can

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delegate responsibility, he acknowledges that he has not taken the trouble to train and educate such men. Many a business house has lost a good man solely on account of limiting his usefulness or because of lack of proper encouragement. A business relationship which is not cooperative can not endure.

There is need for tolerance in the relationship between employer and employee. When a man, however supreme his power and authority, can put himself in the other man's place, however subordinate it may be, he is in a large way to form a sound judgment. A wise and tactful employer knows how to condemn a method without necessarily condemning the man. The tolerant executive disciplines without emasculating.

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QUALITIES OF THE LEADER IN BUSINESS

Leadership is always constructive. Arrogance in any form is weakness. The true business leader possesses the fine qualities of justice, veracity, confidence, cooperation, and magnanimity, and he inspires these qualities in the men around him. He makes men trustworthy by trusting them.

The intelligent leader plans his work so carefully and definitely that he can proceed from one thing to the next without undue haste. He is regular in his habits, avoids worry, has a daily playtime, and keeps his physical and mental efficiency up to a high standard.

It is not well to have cast-iron rules about everything in business. For example, it may be your general plan to clear off your desk promptly of correspondence and other matters. The habit

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of despatch is a desirable and valuable one. But there may be a letter which requires unusual consideration, and in order to do it justice it may be necessary to put it aside for a day or two. Manifestly in such a case it would be unwise to dispose of it on the instant simply because of your rule to keep your desk clear.

THE BENEFITS OF QUIET THINKING

It is surprizing what a busy man can accomplish by occasionally going away from his regular place of business, and with pad and pencil jotting down new ideas which occur to him. This will give him a perspective which he can not otherwise secure, and he will return to his business mentally stimulated.

The man who has creative work to do must have ample time for quiet consecutive thinking. He should have a place to

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which he can retire at certain intervals and "think things out" without interruption. He will find that the practical results will more than repay him for the time thus spent.

When a business man habitually says, "I haven't the time," "I'm too busy," "I'm rushed to death," it means that instead of mastering his work he is allowing his work to master him. Under such circumstances he works at a constant disadvantage. The chances are that he needs a fishing trip or some other form of relaxation.

It is a good plan for the business man to ask himself: "What are the two or more most vitally important things for me to do to-day?" and then proceed promptly to concentrate upon them until they are done. Tho he accomplishes little else, he is then certain of a productive day.

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Some business men talk too much, and are prone to talk too often about themselves. They come ultimately to be known as bores and are systematically shunned. There is a happy medium between speech and silence, and when a man is in doubt about the matter he should give preference to silence.

DEVELOPING BUSINESS EFFICIENCY

Thousands of business men conduct their lives upon indefinite, limited, haphazard, unscientific lines. Many men of marked ability and with exceptional opportunities make no real progress toward great achievement. The close of the day sees them apparently no nearer the coveted goal. This is largely due to indifferent or imprudent planning.

Thousands of men, too, are in a rut, in bondage to circumstances, or com-

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mitted to trifling and tedious tasks, from which they seemingly can not emancipate themselves. They are dissatisfied and discouraged, but frankly acknowledge their inability to change for the better.

All such men, however, can develop their latent powers and abilities so as to fit themselves for large success. A simple plan for self-culture, involving perhaps only half an hour a day, and embracing such interesting subjects as speech training, development of personality, memory, good English, will-power, system, salesmanship and advertising, and character reading, will rapidly enlarge their opportunities and steadily fit them for honorable distinction in the business world.



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The primary cause of inordinately long addresses in the court-room or elsewhere, is lack of thorough preparation on the part of the speaker. In too many instances he simply assembles a few leading ideas, and largely trusts to the occasion for words and inspiration. As an inevitable result his speaking is indefinite and discursive. He occupies an hour, saying what, if carefully prepared, could be much better and more effectively said in ten minutes.

THE NEED FOR CONCISE EXPRESSION

It is the duty of every lawyer to do his part to remove the stigma which now rests upon the legal profession in the matter of diffuseness. He can help to accomplish this by imposing upon

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himself at all times strict rules as to simplicity, clearness, and conciseness of speech. There is an insistent demand for a thorough simplification and modernization of legal procedure, and the elimination of empty technicalities. It is felt that the application of common sense in the administration of justice would remedy the present lamentable waste of time.

In a book of unusual interest, "The Man in Court," by Frederic DeWitt Wells, there is this significant passage:

"The lawyers are discontented with the courts, while the judges feel that the deficiencies are the fault of the lawyers. The lawyers, they say, do not cooperate with the judges in the administration of justice, and are too busy with their own game. Here enters that academic question of whether a lawyer's duty is first to the court and

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justice, or first to his client—should he defend a man he knows to be guilty? The dispute is sophomoric. He is the advocate of his client first, foremost, and all the time. That is the reason for his existence. He is the great agent for his client; his tongue, brain, and energy belong to his client. He is undoubtedly justified in whatever he does, if he keeps to the rules. Justice is best promoted by heeding the rules of justice to the utmost.”

Assuming, then, that the lawyer owes to his client the best product of his brain and tongue, there devolves upon him a profound duty to develop his powers of speech to the highest possible degree of effectiveness. He should set apart a few minutes each day for study and practise of the art of effective speaking, for which time and effort he will be amply repaid.

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THE VALUE OF SIMPLICITY AND CLEARNESS

The lawyer who uniformly aims at simplicity of style in thought, word, and manner, will enjoy special advantages. This very simplicity, as in the case of Lincoln, will tend to win the confidence and good-will of his hearers. Combined with sincerity, it will in itself carry the conviction of truth. There is a greatness in true simplicity which appeals more eloquently to men than all the tricks and embellishments of rhetoric and oratory.

Clearness of expression depends primarily upon clearness of mental conception. When the ideas of your speech are clearly defined in your own mind, lucidity of style will naturally follow. Obscurity and ambiguity of speech invariably arise from hazy ideas.

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HOW TO DEVELOP CONCISENESS OF SPEECH

Conciseness of speech can be rapidly developed by means of this simple exercise: Take fifty lines of a speech—of your own composition or that of another—and without omitting any essential idea reduce the fifty lines by at least one half. Regular practise of this kind will soon cultivate in you the art of succinct expression.

The style of “oratorical” speech which obtained in the court-room half a century ago would be out of place and ineffectual there to-day. Modern conditions of life demand a practical treatment of the subject under discussion, hence a lawyer is expected to be simple, direct, and reasonably concise in what he has to say. If he fails in any one of these respects, he impairs

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in that degree his chance of obtaining a favorable decision.

QUALITIES NEEDED BY THE LAWYER

The primary requirement of the advocate is that he have a thorough understanding of the facts which he is to present and discuss. Men are human, and are still subject to prejudice and passion, hence the personality and manner of the speaker will play a vital part in determining the results of his work. In effective public address there is always feeling, tho it should never assume the character of bombast or exaggeration.

Imagination and emotion play an important part in the speech of the advocate. It is erroneous to think that the lawyer has only to state his case in plain, cold, logical terms. He must add to his clearness of statement, appropriate feeling and earnestness in

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order to impress his hearers favorably.

As, for example:

“Even now, by your silence and interest in this case, I hear you say stop, delay no longer, let us begin the work of justice! Stop till we right the wrong at once! Stop till we restore these orphan children to their own, to that character they will love to honor—a character as pure as they believed it on that last sad night, the night before the night of death! Stop till we give a verdict and a vindication!”

Or this:

“I can see her now, as plain as yesterday. It is evening. It is twilight. The snow is falling fast and slippery, whitening the little white walk to the cistern. She is confused; she has company. She seizes the pail, hurries to the cistern, catches up the hook, leans over the curbing. Slips! Falls!

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The water covers her! No one hears her! She is drowned! It is an accident."

THE REWARDS OF PRACTISE

It is obvious that experience in court-room work is the best guide and teacher of the trial lawyer. It is through actual experience that he learns to read men, and to know how they are convinced and persuaded. But this does not obviate the necessity for careful study and preparation. The more he knows about his subject, and the better he has it in hand because of previous painstaking practise, the greater will be his chances of success.

The chief value of experience in court-room work is that it brings poise and self-confidence to the speaker. Familiarity, in this respect, should bring to him a proper sense of power. Rufus Choate wielded a singular influence over

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those who heard him. It is said that he presided over the court scene with an air of easy superiority, yet withal he was uniformly gracious and conciliatory.

SECRETS OF SUCCESS IN EXAMINATION

In the examination of witnesses the lawyer requires a large degree of resourcefulness and adaptability. Set formulas will be of little avail. No two witnesses are precisely alike. The lawyer must look for the vulnerable point in the testimony and know how to uncover it to the court.

It is beneficial for the lawyer to read the records of actual trials, showing the line of questions successfully used by the examining lawyers, and to note their methods of procedure. A book of exceptional value, containing such examples, is "The Art of Cross-

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examination," by Francis L. Wellman, from which I quote the following:

"It requires the greatest ingenuity; a habit of logical thought; clearness of perception in general; infinite patience and self-control; power to read men's minds intuitively, to judge of their characters by their faces, to appreciate their motives; ability to act with force and precision; a masterful knowledge of the subject-matter itself; an extreme caution; and, above all, the *instinct to discover the weak point* in the witness under examination."

THE POWER OF BREVITY

It is surprising how much can be conveyed sometimes in a brief address. One of the shortest and most effective speeches ever made in the House of Commons was the result of a speaker breaking down in his maiden speech.

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Lord Ashley, who sat in the Commons in 1695, before he succeeded his father as Earl of Shaftesbury, was a staunch supporter of a bill to grant the services of counsel to prisoners tried for high treason. When he rose to speak he found himself dumb. The House cheered him as a new member, and by a desperate effort he uttered one sentence. "If, sir," said he, "I, who now rise only to give my opinion on the bill, am so confounded that I am unable to express what I propose to say, what must be the condition of that man who, without any assistance, is pleading for his life?" He sat down, having convinced his hearers.

SINCERITY ESSENTIAL TO SUCCESS

Discerning judges and juries are quick to observe whether an advocate is sincere or not. Emerson once said,

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“I have heard an experienced counsellor say that he never feared the effect upon a jury of a lawyer who does not believe in his heart that his client ought to have a verdict. If he does not believe it his unbelief will appear to the jury, despite all his protestations, and will become their unbelief. This is that law whereby a work of art, of whatever kind, sets us in the same state of mind wherein the artist was when he made it. That which we do not believe we can not adequately say, tho we may repeat the words never so often. It was this conviction which Swedenborg exprest when he described a group of persons in the spiritual world endeavoring in vain to articulate a proposition which they did not believe; but they could not, tho they twisted and folded their lips even to indignation.”

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HOW TO ACQUIRE DELIBERATENESS

One of the most valuable qualities for an advocate to possess is that of deliberateness. It should be persistently cultivated until it becomes an unconscious habit of daily thought and conduct. Its importance was emphasized some years ago by one who said, "No one in a hurry can possibly have his wits about him; and remember, that in law there is ever an opponent watching to find you off your guard. You may occasionally be in haste, but you never need be in a hurry; take care—resolve—never to be so. Remember always that others' interests are occupying your attention, and suffer by your inadvertance—by that negligence which generally occasions hurry. A man of first-rate business talents—one who always looks so calm and tranquil that it makes oneself feel cool

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on a hot summer's day to look at him—told me that he had never been in a hurry but once, and that was for an entire fortnight at the commencement of his career. It nearly killed him; he spoiled everything he touched; he was always breathless and harassed and miserable. But it did him good for life; he resolved never again to be in a hurry—and never was, no not once, that he could remember, during twenty-five years' practise! Observe, I speak of being hurried and flustered—not being in haste, for that is often inevitable; but then is always seen the superiority and inferiority of different men. You may, indeed, almost define hurry as the condition to which an inferior man is reduced by haste. I one day observed, in a committee of the House of Commons sitting on a railway bill, the chief secretary of the company,

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during several hours, while great interests were in jeopardy, preserve a truly admirable coolness, tranquillity, and temper, conferring on him immense advantages. His suggestions to counsel were masterly, and exquisitely well-timed; and by the close of the day he had triumphed. 'How is it that one never sees you in a hurry?' said I, as we were pacing the long corridor, on our way to the committee-room. 'Because it's so expensive,' he replied, with a significant smile. I shall never forget that observation; and don't you."

Deliberateness is essential to a proper degree of self-possession. This does not mean that a speaker should hesitate in his delivery, nor become tediously slow, but that he is to take all the time necessary to articulate distinctly, think clearly of what he wishes

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to say, and thus help his hearers to grasp his meaning with the least effort on their part.

Here, again, the advocate who has prepared his speech thoroughly, condensing his thoughts into the fewest words, will feel free to take the time required to speak in a deliberate style, as opposed to the man who is forced into a rapid delivery by the realization of having much to say in a little space of time.

HOW TO MAKE A SPEECH CLEAR

The advocate must be clear in his statements and arguments, else his cause will be impaired. "In purely argumentative statement, or in the argumentative division of mixed statements, and especially in argumentative speeches, it is essential that the issue to be proved should be distinctly ar-

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nounced in the beginning, in order that the tenor and drift that way of everything that is said may be the better apprehended; and it is also useful, when the chain of argument is long, to give a forecast of the principal bearings and junctures, whereby the attention will be more easily secured and pertinently directed throughout the more closely consecutive detail, and each proposition of the series will be clenched in the memory by its fore-known relevancy to what is to follow."

Sincerity is one of the most valuable assets of the advocate. He will carry weight with his hearers largely in the proportion that he means what he says. There is a tacit condemnation of things "done merely for effect," and men instinctively turn away from a speaker whose sole object is approbation.

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THE WEAKNESS OF BOMBAST

As an observer has said, "Who does not know what it is to listen to public speakers pouring forth expressions of hollow belief and sham enthusiasm, snatching at commonplaces with a fervor as of faith, emphasizing insincerities as if to make up by emphasis what is wanting in feeling, all the while saying not only what they do not believe, but what the listeners know they do not believe, and what the listeners, tho they roar assent, do not themselves believe—a turbulence of sham, the very noise of which stuns the conscience? Is such an orator really enviable, altho thunders of applause may have greeted his efforts? Is that success, altho the newspapers all over the kingdom may be reporting the speech? What influence remains when the noise of the shouts has died away? Whereas, if

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on the same occasion one man gave utterance to a sincere thought, even if it were not a very wise thought, altho the silence of the public—perhaps its hisses—may have produced an impression of failure, yet there is success, for the thought will appear and mingle with the thoughts of men to be adopted or combatted by them, and may perhaps in a few years mark out the speaker as a man better worth listening to than the noisy orator whose insincerity was so much cheered.”

The lawyer will do well to avoid personalities and digressions. His chief business as advocate is to elicit and elucidate facts. The ultimate purpose of his speech is to convince and persuade his hearers, and thereby to win a favorable decision. Webster carefully abstained even from positiveness of assertion.

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STUDY AS A WAY TO SUCCESS

It is erroneous to think that great lawyers have relied upon their native ability rather than upon conscientious study and practise. All the great speakers have been diligent students in private. It is said that William Pinkney, the most distinguished lawyer of his time, was once heard "about five o'clock of a winter morning reciting and committing to memory, in his room, the peroration of a plea which he delivered the same day before the Supreme Court."

The source of Daniel Webster's power is indicated largely in this incident:

"On a certain occasion Mr. Webster startled the Senate by a beautiful and striking remark in relation to the extent of the British empire, as follows: 'She has dotted the surface of the whole globe with her possessions and

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military posts, whose morning drum-beats, following the sun and keeping company with the hours, circle the earth daily with one continuous and unbroken strain of the martial airs of England.' On going out of the Senate, one of the members complimented Mr. Webster upon this, saying that he was all the more struck with it as it was evidently impromptu. 'You are mistaken,' said Mr. Webster; 'the idea occurred to me when I was on the ramparts of Quebec some months since. I wrote it down and rewrote it, and after several trials got it to suit me, and laid it up for use. The time came to-day, and so I put it in.' "



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HER PLACE IN PUBLIC LIFE

It is generally recognized that women have now entered into a larger sphere of personal activity and service, and that they are destined to play an increasingly important part in molding public opinion and legislation.

Women are called upon as never before to present from public platform and elsewhere vital questions and problems affecting the general welfare. There is a constant and ever-increasing demand for their services as public speakers and leaders.

The cardinal rules for effective public speaking laid down for men are equally applicable to women. Simplicity, sincerity, and directness are

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indispensable qualities for any speaker to possess who aspires to convince and persuade others.

SPECIAL SUGGESTIONS FOR WOMEN SPEAKERS

It is well, however, for the woman speaker to realize that an audience does not expect her to speak in a masculine style. Her voice will probably be less powerful than that of a man, but it should be clear, carrying, and musical. She may use less physical action, but she will none the less emphasize important ideas by means of inflection and earnestness.

Masculinity in a woman speaker is offensive. To try to simulate a man's style of speaking is almost surely fatal to success. She should realize that her femininity is one of her greatest charms as a public speaker, and in many ways her most valuable asset.

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A TRIBUTE TO WOMEN AS SPEAKERS

A French authority on public speaking has paid this tribute to women:

“Women naturally speak better than men. They express themselves more easily, more vividly; with more arch simplicity, because they feel more rapidly and more delicately. Hence the loquacity with which they are reproached, and which is an effect of their constitution and temperament. Hence there are so many women who write in an admirable and remarkable manner, altho they have studied neither rhetoric nor logic, and even without knowing grammar or orthography. They write as they speak; they speak pretty much as the birds sing—and their language has the same charm. Add to this the sweetness of their organ, the flexibility of their voice, the variety of their intonations, according

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to the feeling which animates them; the mobility of their physiognomy, which greatly increases the effect of words, the picturesqueness of their gestures, and, in short, the gracefulness of their whole exterior: thus, altho not destined for orators by their sex or social position, they have all the power of the orator, and all his success, in their sphere, and in the circle of their activity. For none better know how to touch, persuade, and influence, which, I think, is the end and the perfection of eloquence."

The principal rules for conversation may be applied with advantage to public speaking. A cardinal rule in good talking is to avoid over-emphasis in voice, word, and expression. A too positive tone or manner is usually detrimental to a speaker's cause.

Daily habits of conversation tend to

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disclose themselves in one's public speaking. Such common faults as high pitch, rapid utterance, careless articulation, and slipshod use of words, should be sedulously avoided.

Just as in social intercourse it is easiest always to talk about what the speaker herself knows best, so in public speaking she will be most effective and eloquent who is most thoroughly informed about her subject. Moreover, accurate knowledge is the only sure foundation upon which to build a proper sense of self-confidence.

Considerateness in conversation is a vital rule. You are enjoined to curb loquacity. This is equally important in your public speaking. Say too little rather than too much. Vigorously check any tendency toward verbosity or discursiveness.

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ACQUIRING EFFECTIVE DELIVERY

A low-pitched voice and a deliberate style of utterance are as desirable in public speaking as they are in conversation. The low keys are usually the most melodious, and when combined with distinct articulation, are most pleasing to the listener. They suggest, too, poise and self-control in the speaker. A deliberate style gives a speaker opportunity to arrange her thoughts and words in better sequence, and therefore to convey her meaning with greater clearness.

Repose of manner was considered so important by the elder Salvini, the great Italian actor, that he had his attendants bind him hand and foot before he practised aloud the most intense passages from Othello. In this way he learned to put force into the

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intensified tones of his voice without undue bodily action.

Cultivate poise as a daily habit of thought and conduct, so that it will be natural for you to speak in poise when addressing an audience. You accomplish your best work in any line of endeavor when you proceed deliberately, doing each thing with an inner sense of tranquillity and confidence. It is characteristic of certain people that they are free from nervous haste and anxiety. They have secured control of their powers, and have learned to direct them toward definite purposes. Look to the quality of your speaking rather than to the quantity. Take up each subject in regular order, work it out to the best of your ability, then proceed to the next.

There is no better preliminary practise for you as a public speaker than

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to read aloud daily in the home circle and to discuss critically what you have read. This serves the purpose of fitting words to the lips, and at the same time of increasing your fund of useful ideas.

VALUE OF VARIETY IN EXPRESSION

The thoughts to which you give expression will impress different minds in different ways. One class of hearers are open-minded, attentive, mentally alert, and sympathetic. Another class are prejudiced, indifferent, mentally slow, and possibly antagonistic.

In order to reach all of your hearers, therefore, it will be necessary for you not only to express your ideas with clearness, but also to present them in various ways. An idea which in one form of words fails to impress certain hearers, may be made effective by being repeated in different phraseology,

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or by introducing a fresh illustration or argument.

Culture imposes constant and careful self-discipline. Be quick to check every undesirable habit in yourself. Keep your daily thoughts upon an exalted plane. How often resolutions are made only to be broken at the next serious test. When you sincerely desire to rid yourself of a certain fault, you must do something more than resolve. Realize and dwell upon the necessity of eliminating such fault if you are ever to occupy your high and rightful place in the world. Always fortify your resolutions with every possible means for enforcing them.

The best type of modern public speaking is explanatory rather than argumentative. Hence it is that an ingratiating manner may persuade, where a dogmatic style may have the

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opposite effect. Cardinal Newman's "May I suggest this point of view?" will probably accomplish better results than the emphatic assertion, "I yield to no one!"

POWER FROM MEDITATION

Form the habit of meditating upon an important subject for a specified time each day. Some one has said that meditation has gone out of fashion. Doubtless the rank and file of people think they have no time for meditation, and are victims of a life of monotonous routine and haste. Again, many people who have the time to meditate do not recognize its great practical value. They confuse it with day-dreaming and the building of castles in the air.

But all the great leaders in the world have been in the habit of meditating

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at regular daily intervals. You can test its value for yourself, by sitting down for five minutes and reflecting carefully upon the events of the past day. Think of how you have employed your time and talents, what you have definitely aimed to do and what you have actually accomplished. Think of ways in which you can improve your personal methods. Think, too, of your general thought habits. What subjects of importance have you thought about? Has your thinking been haphazard, indefinite, or indifferent? Have you allowed your thoughts to pass through your mind like a quick-moving stream, with no conscious effort on your part to check or control them?

Form the valuable habit, as I have suggested, of thinking deliberately. Thoughts come so readily and in such abundance that few persons realize

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their worth, and so permit them to pass quickly into the mind and quickly out again, leaving no impression of permanent value. You realize how important it is to discipline the body through physical exercise. You must constantly remind yourself to straighten your spine, to sit and walk erect, to keep the chin up and the head back, to breathe deeply, and to do other things which promote good health. But since the mind governs the body, how much more important it is to discipline your mind, to give it daily exercise in those habits which you wish to become automatic.

DEVELOPING MENTAL POWER

You have the power to check the stream of thought which usually runs through your mind, and you have the power also to direct that stream of

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thought into such channels as you choose. Moreover, you can so check the stream of thought that it will move slowly and still more slowly, in the very attempt you make to analyze and examine its character. You can say to yourself, "I intend to think slowly, deliberately, carefully, taking one subject at a time and concentrating upon it until I have reached satisfactory conclusions." This is a practical way to develop deep and deliberate thinking.

The other day a shrewd observer was looking at a man who had a solemn expression on his face. The first man said to a friend with him: "See that man over there? He thinks he is thinking, but he isn't. He is only rearranging his prejudices!"

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HOW WRITING WILL HELP YOU

Form the habit of writing out each day some of your best thoughts. This will be valuable to you in many ways. First, it will compel you to be definite and deliberate. If your thought tends to run much in advance of your pen or pencil, the act of writing will check your thought, like reining in an unmanageable horse, and hold it back until the would-be fugitive thoughts are secured on paper.

Writing always tends to clarify thought. Many ideas which you carry in your mind will assume a surprising haziness when you attempt to put them into writing. You can test this by asking yourself the definition of almost any word. Then write your definition on paper, and compare it with that given in your dictionary.

Writing is valuable in forming a de-

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sirable English style. It gives fluency and facility in the use of words. It makes you familiar not only with your subject, but also with the medium of expression. It is a habit you will do well constantly to cultivate.

SYSTEMATIZING YOUR KNOWLEDGE

Take pains to organize your knowledge. The mind of the average person is in much the same condition as a disorderly desk. Things are so disarranged that they are not readily available for use. You have seen such a desk. Papers are scattered here and there, consequently when the owner wants a particular paper he must make a special search for it. And so he conducts his day's business in a mental state of confusion and anxiety. Little wonder such a man is worn out at the close of the day. If you were to ex-

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amine his mind you would find that it was directly responsible for the disorder of his desk.

To make your knowledge most valuable as well as available to you, it is necessary to organize and systematize it. You should have mental pigeon-holes, into which you can place, so to speak, ideas, facts, opinions, judgments, and other data, relating to a particular subject. This mental classification should be done so thoroughly that you can at a moment's notice take from a mental pigeon-hole all the accumulated ideas of importance which you have gathered on that subject.

You should become, as far as possible, master of the subject which you essay to speak upon. You should so saturate yourself with it that you presumably know more about it than any of your hearers. Study, meditate, and dwell

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upon it. Carry it uppermost in your mind for days. There must be intelligent method and practise in order to become an efficient speaker.

THE DANGER OF SAYING TOO MUCH

Many persons have ruined their careers by talking too much—they have been victims of their own loquacity. The public are generally well agreed as to the proper length of a good speech. Some speeches are long if they exceed ten minutes, while others are short if they last an hour. It depends much upon the speaker and the subject.

It is difficult to account for the tendency to make inordinately long speeches. Persons in whose intelligence you ordinarily have the highest confidence, will stand up to make speeches, and suddenly their common sense and discretion seem to take wings.

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As a public speaker you must of necessity read books. To read a good book is an event in one's life, or rather it should be. Concentrate upon the book you are reading so that you will absorb the deepest, fullest, and most significant message of the author. A book should among other things teach you to live generously and nobly.

Read the books that interest you most, but be sure that you are most interested in the best books. You can cultivate such an interest, if you have it not already, by dwelling upon the thought of what such reading will confer upon you by way of knowledge, happiness, and personal usefulness.

In many respects the daily newspaper is a wonderful product. It makes you acquainted with the world. It keeps you in touch with the great march of progress of men and coun-

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tries. But you must be careful not to give too much time to this, since indiscriminate newspaper reading may easily lead to bad mental habits.

It is the quality of your reading that is of vital importance. Hence good reading is that which exercises your mental powers of analysis, comparison, and judgment, and which at the close of your reading leaves you wiser, nobler, and better than when you began.

Read a serviceable book several times if necessary to impress its contents on your mind. Read it slowly. Talk about it to your friends and acquaintances. Make notes on it. Underscore striking passages, so as to make them your personal possession. One of the best tests of your having assimilated the thoughts of a good book is to give its substance in your own words.

It is better to read a few books and

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understand them thoroughly than to attempt to cover too large a field of reading. Read slowly and attentively. Use your pencil freely. Reflect upon the subject of the book. Talk about it. Make an abridgment of it. Fix important parts in your memory.

SUGGESTIONS ON THE CHOICE OF BOOKS

I wish to add a few suggestions in regard to books and reading, tho it is not the intention to lay down arbitrary rules. The average person insists upon his right to choose books for himself, and is inclined to resent advice as to what he should or should not read. He thinks he knows better than any one else the object he has in view and the kind of book he wants to read. Then, too, the choice of books is often a matter of viewpoint and education. What one thinks trashy and insipid,

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may appeal to another as interesting and entertaining.

The fact, however, that from time to time lists of the best books have been formulated by such eminent men as Sir John Lubbock, John Ruskin, Canon Farrar, Hamilton Wright Mabie, Dr. Charles W. Eliot, and others, would indicate that there is widespread interest in this subject, and that there are some persons who realize the need for helpful counsel in this respect.

Readers may be divided into three classes:

First, those who read for amusement, recreation, and relaxation. In a sense, it does not matter what they read, if it serves their purpose. The question is whether one who wants to read merely for recreation might not profitably combine this object with the higher one of also furnishing the mind

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with useful knowledge. At one period of life, one may take pleasure in reading mediocre novels, while at a later period in life, when the judgment and taste have been more highly developed, one would be nauseated by such reading.

A second class of readers are those who read for knowledge pure and simple. They are in quest of facts. Their pursuit is wholly intellectual. They want information. They are students usually of one subject, and are bent upon a clear and definite purpose.

The third and highest class of readers are those who read for knowledge, enrichment of mind, and personal culture. These are fastidious in their choice and use of books. They always seek the best, and are willing to devote all the thought and time necessary to secure it.

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You elect for yourself the class of readers to which you belong. You can be a superficial, pleasure-seeking reader, a student reader, or a reader for culture of the mind and heart.

We should have the moral courage to say we have not read the latest novel or magazine. It is usually to our credit if we can make such acknowledgment, since conservative readers seldom have time or inclination to read the latest books. An eminent writer of old avowed that if he read as much as some people he would know as little.

GOOD RULES FOR READING

Emerson gave three rules for reading books:

1. Never read a book less than a year old.
2. Never read other than famed books.

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3. Never read a book you do not like.

The first rule is a good one, but should not be enforced too strictly. For example, Arthur C. Benson, the English essayist, writes in uniformly attractive style. One feels confident that any book of essays from his pen would be well worth reading. In a previous dozen or more books he has not once failed his readers. Therefore, one should feel justified in reading any book that might come fresh from his mind.

Emerson doubtless intended his rule to be a warning against the precipitous habit of reading the latest books irrespective of their value and authorship. The tendency is still common. The majority of persons are superficial readers, and are therefore inclined to read what is new rather than what is tested and informing. To read only

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famed books is an admonition much needed. The rule might be modified in this way: Read at least three of the world's great books to one that is mediocre or commonplace. Once you have formed a taste for great books, you will soon lose interest in inferior ones.

The rule to read only those books which one likes should be supplemented with the caution that one should first be sure that one likes the best books, and then this rule will simply be a repetition of the second rule.

It is a good plan to provide yourself with a few good books printed in compact form. There are the Macmillan Pocket Classics, from which you may choose Emerson's Essays, Franklin's Autobiography, Irving's Sketch Book, Milton's Paradise Lost, Palgrave's Golden Treasury, Ruskin's

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Sesame and Lilies, and other books of the first class.

Everyman's Library furnishes a large series of books in convenient form, from which you may choose Matthew Arnold's Essays, Speeches by Abraham Lincoln, F. W. Robertson's Sermons, Carlyle's French Revolution, Mazzini's Duties of Man, Marcus Aurelius' Meditations, William Law's Serious Call to a Devout and Holy Life, and others of equal value.

Every one should cultivate the taste for poetry. The poet gives us truth exprest with beauty, charm, and vividness. He reveals and interprets what we can not readily see for ourselves. It is a good thing to memorize some of the great poems, so that these melodious songs will sing in the mind as one works in the office or walks afield.

Own the books you read, and keep

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them. You are familiar with the type of book-borrower who for some inexplicable reason never returns a book. There should be a day of national humiliation when all borrowed books should be returned to their rightful owners. "Neither a borrower nor a lender be," is quite as applicable to books as it is to money or umbrellas.

Some one has said that no man can possibly have a proper feeling of self-respect unless he owns at least a thousand books. That may be an exaggerated statement, but there is no doubt that the ownership of a few well-chosen books confers upon the owner a sense of dignity and personal worth which he would not have without them.

The real test of your culture is the level to which your thoughts naturally turn when not consciously directed. When your sincere desire is to dwell

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only with noble ideas, this will tend eventually to establish itself as a regular habit of thought. Hence it is that some people carry with them wherever they go an inner world of truth, beauty, and nobility, so that whether they are meditating in solitude or amid the bustle of men, they never lose their tranquillity of mind nor superiority of thought.

It is an excellent plan to talk over with a congenial friend the particular subject you have been reading. The friendly contact of minds clarifies the thought and helps to impress upon the memory new acquisitions of truth.

VALUE OF RECITATION

The public speaker, the student of literature, the scholar, the teacher, the business and professional man and woman, in short, every one interested

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in self-culture, should devote some time to the memorizing and reciting aloud of well-chosen selections of prose and poetry.

The practise of recitation confers many benefits upon the reader. It affords opportunity for voice training, effective expression, use of gesture, strengthening the memory, and cultivating the faculty of interpretation. To recite aloud, for a few minutes daily, selections from the world's masterpieces of poetry and oratory, is one of the best means of enriching the mind and developing nobility of character.



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As a preacher you have for the material of your sermons a choice of the greatest subjects which can engage the minds of men. This is a special advantage to you, since presumably you will command an audience of interested and attentive hearers.

VITAL IMPORTANCE OF A CENTRAL IDEA

The first thing of importance is to set before your mind a single subject and definite aim, and as far as possible make everything contribute to that purpose. A good sermon can be summed up in a single great idea. The tendency of the inexperienced speaker is to attempt to cover too large a field at one time.

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The counsel of Cardinal Newman may be followed with advantage:

“I would go the length of recommending the preacher to place a distinct categorical proposition before him, such as he can write down in the form of words, and to guide and limit his preparation by it, and to aim in all he says to bring it out, and nothing else.”

The better you can assemble your ideas, arguments, and illustrations, around one great central truth, the better will be your discourse. Definiteness of aim is always essential to hitting the target.

HOW BEECHER LEARNED TO PREACH

Henry Ward Beecher once gave this illuminating account of his personal experience:

“I had preached two years at Lawrenceburg, Indiana, when I went to

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Indianapolis. While there I was much discontented. I had been discouraged for two years. I had expected that there would be a general interest, and especially in the week before the communion season. In the West we had protracted meetings, and the people would come up to a high point of feeling, but I could never get them beyond that. They would come down again and there would be no conversions. I said there was a reason why, when the apostles preached, they succeeded, and I will find it out, if it is to be found out.

“I took every single instance in the record, where I could find one of their sermons, analyzed it, and asked myself, ‘What were the circumstances? Who were the people? What did he do?’ and I studied the sermon until I got this idea: That the apostles were accustomed first to feel for a ground on

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which the people and they stood together, and a common ground where they could meet. Then they heaped up a large number of particulars of knowledge, which everybody would admit, placed in a proper form before their minds, then they brought it to bear upon them with all their excited heart and feeling.

“That was the first definite idea of taking aim that I had in my mind. ‘Now,’ said I, ‘I will make my sermon so.’ First I sketched out the things we all know. ‘You all know you are living in a world perishing under your feet. You all know that the time is extremely uncertain; that you can not tell whether you will live another month or week. You all know that your destiny in the life that is to come depends upon the character you are forming in this life,’ and in that way I went

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on with my 'You all knows,' until I had about forty of them. Then I turned and brought it to bear upon them with all my might, and seventeen men were awakened under that sermon.

"I never felt so triumphant in my life. I cried all the way home. I said to myself, 'Now I know how to preach.' I could not make another sermon for a month that was good for anything. I had used up all my powder and shot on that one. But for the first time in my life I had got the idea of taking aim. I soon added to it the idea of analyzing the people I was to preach to, and so taking aim for specialties. Of course this came gradually and, later, with growing knowledge and experience."

HOW TO SELL THROUGH SPEECH

HAVE A DEFINITE AIM FOR YOUR SERMON

You will not be so likely to wander away from your main subject in extempore preaching if you have clearly defined in advance the point from which you intend to start, the precise route you will travel, and the exact destination you desire to reach. It is the difference between doing a thing with certainty and doing it merely by chance.

An eminent authority paints this picture of the extemporaneous preacher who is without a definite aim:

“He is exposed to all the adverse influences which are seldom wanting on such an occasion. A sudden noise in the church, an unexpected disturbance, an unforeseen distraction, is quite enough to confuse him; and, hence, unsupported as he is by a manuscript or

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copious notes, he will infallibly, unless he can fall back strongly on a sharp, clear, precisely defined leading idea, lose his way, and after floundering more or less hopelessly, amongst the pitfalls which surround his path, be finally buried in an abyss of confusion and inextricable disorder.”

IMPORTANCE OF THOROUGH PREPARATION

There is a common complaint that many sermons are lacking in thoroughness of content. The material is manifestly thrown together hurriedly and without due consideration. The busy preacher, possibly for reasons which seem to him justifiable, enters the pulpit without having made that painstaking preparation so essential to effective public address.

However pressing and onerous his other duties, the preacher should al-

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ways allow himself ample time in which to meditate deeply and earnestly upon the subject of his sermon. He should not only brood over it, but become so thoroughly saturated with it that when he stands up to speak he will have the inner power and inspiration which come only from right preparation.

ADVANTAGES AND DISADVANTAGES OF MANUSCRIPT

You will decide for yourself whether to read your sermon from a manuscript, or preach extemporaneously. It is well to bear in mind, however, that there is a widespread public preference for the latter method. Occasionally there is a preacher who can speak effectively from a manuscript, but he is a rare exception. The majority of successful preachers have adopted the extemporaneous method.

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A manuscript will almost surely get between you and your hearers. Tho you may accustom yourself, through long practise, to cast your eyes ahead and take in several words at a glance, there will be constant interruption in the eye-to-eye communication between you and the congregation, and the consequent and almost certain loss of power on your part.

If, however, you feel bound for some reason to the use of a manuscript, then learn to read it well. Practise reading aloud daily, until you can express yourself in the easy and natural style of good conversation. In other words, learn to talk from the written page.

This will obviate many of the most serious objections to the use of the manuscript, and especially the almost inevitable monotony or "sing-song" associated with that form of delivery.

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Train your eyes to precede the voice in reading, and look at your congregation as much as you possibly can under the circumstances.

A clergyman in one of the largest churches in New York City recently preached to an evening congregation numbering less than fifty persons. The church was comfortable and artistic, the music exceptionally good, and the natural expectation of a visitor was to find the church filled to capacity.

What was amiss?

Possibly it was the fact that the preacher read from a manuscript. He enunciated each word with meticulous care and accuracy. He looked up seldom, and then not at the congregation, but at the side and into empty space. He read with a certain variety of voice, but it was the variety of monotony, since he repeated over and

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over again the same intonations of voice.

He used no movements of the arms or hands, except once to scratch his forehead, and again to scratch the side of his nose. His delivery was lifeless, and therefore practically aimless. When at last he concluded, no one would have known it only that he asked the congregation to join in singing a hymn.

What saved this sermon from utter failure was the exceptionally fine diction of the speaker. His words were put together with rare skill and felicity. Obviously he himself enjoyed the literary quality of his manuscript. There was no lack of preparation in the matter of polished phrase and musical sentence. It was a good essay, but it was not a sermon.

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THE SECRETS OF PULPIT POWER

A sermon, in order to be really effective, must be something more than an intellectual product. It must have animation, appeal, fire, and earnestness. It must not only convince the reason of the hearer, but it must pierce his heart so that he is roused into action.

A sermon is not an essay, tho it should be good literature. In the highest sense it is a clarion call to obedience, self-surrender, duty, and service, and therefore should be delivered as becoming a great, vital, overmastering message to men.

Preaching of this character is not an easy task. It involves laborious, self-sacrificing, consecrated work. It draws lavishly upon the preacher's mental resources and physical vitality. It demands much from him, but it brings much in return. Extempore

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preaching does not relieve the preacher of labor. It is even more exacting than the manuscript method, since it bears with it the additional responsibility of carrying the plan and substance of the discourse clearly in mind.

When you speak extemporaneously, observe the rules laid down generally for effective public speaking. Have in your mind a clearly defined outline of your sermon—a “mental brief”—and have your thoughts so well ordered that you can safely trust to the moment of delivery for the right words with which to clothe them.

WRITING OUT YOUR SERMON TO STRENGTHEN IT

Write out your sermon in full, if for no other reason than to read it aloud to yourself. When you are thoroughly convinced of the truth and power of your subject, you will the

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more readily convince other men. Read your sermon aloud several times, preferably on different days, until the thoughts are deeply engraved on your mind.

It is impossible for you to have your sermon too well prepared. Some experienced preachers have frankly acknowledged that they could do full justice to a sermon only after they had preached it several times before various congregations. Thorough familiarity with the subject of your sermon is essential to an easy and confident delivery.

It is well to remind yourself frequently that the best type of modern preaching has its basis in a good conversational style. The old-time "pulpit tone" is entirely out of fashion. The preacher to-day is tacitly expected to deliver his message in direct, sin-

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cere, man-to-man style. So-called oratory and rhetoric should be used sparingly and with great discrimination.

CONVERSATIONAL STYLE IN PREACHING

You unconsciously do most of your practising in speech-making in your daily conversation. There you form habits of voice and expression which naturally disclose themselves in your public address. Hence the importance of being on guard in your most ordinary daily speech, to enunciate distinctly, pronounce correctly, modulate expressively, and speak with the simplicity and sincerity which you wish to have in your preaching.

The most approved style of preaching is not oratorical, but conversational. Your speaking may be elevated at times, not in regard to pitch of voice, but in intensity. Your voice should be en-

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larged, naturally and symmetrically, to reach satisfactorily a large number of people. The real basis, however, should be conversational, and to this you should promptly return if you discover yourself speaking in too high a key or in a declamatory style.

AROUSING THE EMOTIONS

Your work as a preacher is to convince and persuade. You convince the mind, but you persuade chiefly by appeal to the heart. Hence you should develop and learn to use intelligently all your emotional powers. Aim to bring to your work all the resources of intellect, imagination, feeling, passion, and sentiment.

To this end, read aloud daily, a few lines from well-selected chapters of the Bible — and from such graphic stylists as Gibbon, Meredith, Carlyle,

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Newman, Ruskin, Emerson, Stevenson,
and Hawthorne.

QUOTATION FOR PRACTISE

Take, for example, an extract like the following, and render it aloud with appropriately deep feeling:

“The human intellect, it is truly said, first by the greatest of the fathers, then repeated by modern thinkers—the human intellect is so great, first, that it can take exact ideas, and then, because it is infinite, that it can act instantly upon ideas that are real but indistinct. Christ—yes, first He is indistinct yet most real—real because He entered into history, real because He exprest the idea that is in the brain and heart of us all; indistinct because these little twenty centuries have separated us from His actual historic life; but a fact to those

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who seek Him, because His power is to make Himself an inward gift to the human soul, because His activity is such that He meets us on the altar of His sacred sacrament, that He meets us in the divine Word to express His thoughts, that He meets us in consolation, that He meets us in absolution, in moments of sorrow and of prayer. Oh, you are not driven to a distant infinity! Oh, you are not asked to rest upon a shadow! Oh, you are not besought to play the dreamer or the sentimentalist, when you think about God! Oh, you are asked to remember that fair, sweet vision—the vision of a Man so devoid of vulgarity, that while He loved the people He did not despise the great—the vision of a Man so strong that He could face a multitude, so tender that He could raise the lost woman, so

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gentle that the little children gathered their arms about His neck; the vision of a Man at home with fishermen, and at home with the high-born, with thoughts so deep that they permeate modern Christendom, with thoughts so simple that they taught truth to ancient Galilee; the vision of a Man who encouraged youth, the One on whom we rest, by whom we hang, in whom we hope, who sympathizes with all our best desires, who does not denounce us, but only intercedes and pities; the Man who never places Himself upon a Pharisaic pedestal, but feels with the child, with the boy, with the man, with the woman—the Man of men, the crown of our humanity, the God in Man, the Man in God, the power of the sacraments, the force of prayer, the sweet, dear Friend who never misunderstands us, never forsakes us,

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never is hard upon us. My friends, it is your privilege, it is mine, beyond the privilege of the psalmist to know in the gospel, to know in the Church, Christ, God exprest in humanity. Is your soul athirst for the highest? You may find it if you come in repentance, if you come in desire, if you come in quiet determination to do your duty; you may find it satisfied—yes, now satisfied—in Christ.”

HOW TO ACQUIRE A STRONG DELIVERY

A poor sermon well delivered is likely to be more effective than a good sermon badly delivered. Realize, therefore, how essential it is to the increasing success and usefulness of your preaching that you give some time daily to developing and improving your pulpit delivery. It is unfortunate that many public men give nine-

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tenths of their time to the work of accumulating ideas, and only one-tenth to learning how to express them.

As you speak, keep your eyes on all your congregation. The eyes help to rivet the attention of all the hearers, and to put them and you into sympathetic communion. Moreover, the hearer has a sense of personal satisfaction when he can "catch the speaker's eye."

It is natural for you as an earnest speaker to express your thoughts and feelings not only through words, but also by means of facial expression and movements of the hand, arm, and body. But these must always be guided by a fine discrimination.

Avoid the extremes of the statuesque composure and undue agility. Use gestures as an auxiliary to your thought, and not as an ornamental

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appendage. Too many gestures soon lose their significance and effect. It is better to use too few gestures than too many.

The ancients said the boxer advanced with a closed fist, but the orator always with an open hand. Avoid aggressiveness of tone or manner. A style of finality in a speaker, and especially in a preacher, is always objectionable to an audience. Make generous allowance for honest differences of opinion.

NEED OF SIMPLICITY OF STYLE

Public speakers are generally advised to assume a modest manner if they do not have it by nature. This counsel applies particularly to the preacher, who, because of his lofty mission, is presumed to be free from all artificiality and pretentiousness.

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“If we would speak to the hearts of the people,” says an authority, “we must speak simply, and be content to express simple thoughts and simple words. We must try, in one sense, to descend to their level, to see things as they see them, and to feel them as they feel them. And hence it is that really popular preachers have always been so much addicted to the use of metaphors, comparisons, etc. When these comparisons are drawn from actual, present, or visible things, they have a wonderful influence, more especially if they be striking and popular, in assisting the people to comprehend and appreciate what we say. This is the way in which our Divine Lord taught the people. Altho He possest all the treasures of the Divine Science—altho He was the very source and fountain of Infinite Wisdom itself—

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we shall probably be surprized, on looking through the Scriptures, to find how seldom He argued or reasoned, and how frequently He instructed and taught. In this, as in all things else, He is the model and the exemplar of the priest."

THE VALUE OF BREVITY

Favor the short sermon. Congregations like it best, and usually receive greater practical benefit from it than from a protracted discourse. A professor of homiletics once avowed that no soul was ever saved after twenty minutes. The entire Sermon on the Mount, the greatest message of all time, fills only eight typewritten pages.

DEVELOPMENT OF VOICE AND BREATHING

Your voice grows through use. Stand up for five minutes each day, with your chest and abdomen well ex-

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panded, and pronounce the long vowel sounds in various degrees of force and feeling, and soon you will observe your voice developing new flexibility, resonance, and power.

The habit of breathing exclusively through the nose fully and deeply from the abdomen, promotes health, endurance, and resourcefulness. This form of breathing is absolutely indispensable to long-continued and energetic public speaking.

CULTIVATING THE FEELINGS

The feelings are best cultivated through close contact with human suffering and in the work of solving serious personal problems. First thoroughly explore your own heart and endeavor to read its subtle and secret meanings, and you will be all the better able to interpret and touch the

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hearts of other men. Personal suffering does more to open the well-springs of the heart than the reading of many books.

Probably the greatest compliment that could be paid to a preacher's pulpit style was that of Louis XIV to Massillon: "Father, I have heard many great orators in this chapel, but for you, whenever I hear you, I go away displeased with myself, for I see my own character."

The object of the true preacher is not to receive praise for his oratorical power, but to expound Christian truth and enforce the lessons of duty, obedience, and righteousness. It is his peculiar work to divert attention from himself as an individual, and to speak with such clearness, simplicity, fervor, and sincerity, that his message will be carried with arrow-

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like certainty and swiftness to the minds and hearts of his people.

DEVELOPING ABILITY BY PRACTISE

Whatever natural speaking ability you may possess, you can improve and augment it by a few minutes daily exercise. "Every art," says an authority, "from reasoning down to riding and rowing—from speaking to fencing and chess-playing—is learned by ceaseless practise; and can any sane man doubt that its principles will be more quickly and thoroughly mastered, and more faithfully applied in practise, if systematized, than if left to each man to discover for himself? Can any one doubt that a great speaker can give a novice in the art many useful hints which may anticipate and abridge the costly lessons of experience, and save him both time

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and trouble? Is there any reason why the young speaker should be left to grope out his way by the lead-line only, when he may be provided with a chart and compass? A proper system of oratory or elocution is not a system of artificial rules, but simply a digest of the methods adopted and practised by all the great orators who have ever lived. As to the illustration drawn from the pugilist, who, it is said, does not find it necessary to study anatomy and physiology, and learn in what way the muscles of the arm operate, etc., we reply that the example is not in point. It would be in point if any advocate of elocutionary or oratorical studies had contended that the young speaker should study the anatomy of the complicated organs of speech, the formation and action of the muscles of the arm and

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face, and all the other organs used in expression or gesticulation; but such advice is yet to be given. That Kean 'thrilled great audiences,' while profoundly ignorant of 'slides' and 'bends,' and all the other technology of elocution, is doubtless true; and so it is equally true that men have electrified and ravished great audiences by their musical genius who knew nothing of counterpoint or thorough base, of 'octaves' or 'semibreves'; that men have navigated ships across the ocean without a knowledge of astronomy or logarithms; and that men have raised large crops tho they have known nothing of the constitution of soils, and have never even looked into a treatise on agricultural chemistry."

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THE NEED OF STUDY

And again, "It is doubtless true that, in some cases, men without special oratorical training have exhibited a might and majesty, a freedom and grace of eloquence, surpassing those of other men who have devoted years to the study of their art. So a Colburn or a Safford, without mathematical instruction, may solve problems over which trained students of inferior natural gifts may rack their brains in vain. So the Shakespeares, Wattses, Arkwrights, and Franklins, who have never had a college education, can achieve greater results in their callings than the vast majority of college graduates, with all their years of painful study and discipline. When Mozart was asked how he set to work to compose a symphony, he replied: 'If once you think how you are to do it,

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you will never write anything worth hearing; I write because I can not help it.' But there has been but one Mozart, and even he must have been at some time a profound student of his art. Certain it is that no general rules can be drawn from the anomalous success of a few prodigies of genius that are formed to overcome all disadvantages. Even if we allow, what is not true, that the men whom nature has endowed with this heaven-born genius are a rule unto themselves, and can do themselves full justice without instruction, the question still remains, how to improve to the utmost the talents of those who must be public speakers, yet have no pretensions to the inspiration of genius—men on whom nobody dreams that the mantle of Cicero or Chatham has ever fallen.”

HOW TO SELL THROUGH SPEECH

THE TRUE OBJECT OF A PREACHER

Many years ago a clergyman said that the true object of all preaching was to win souls to Christ. This is equally true to-day, and hence this should be the constant aim of the preacher whether he seeks to reach his hearers by instruction, argument, or exhortation. Not merely agreeable speaking on some religious subject, not so-called pulpit oratory, not making "a good impression" by one's voice and personality, but winning souls to Christ—that is the true object of every true preacher.

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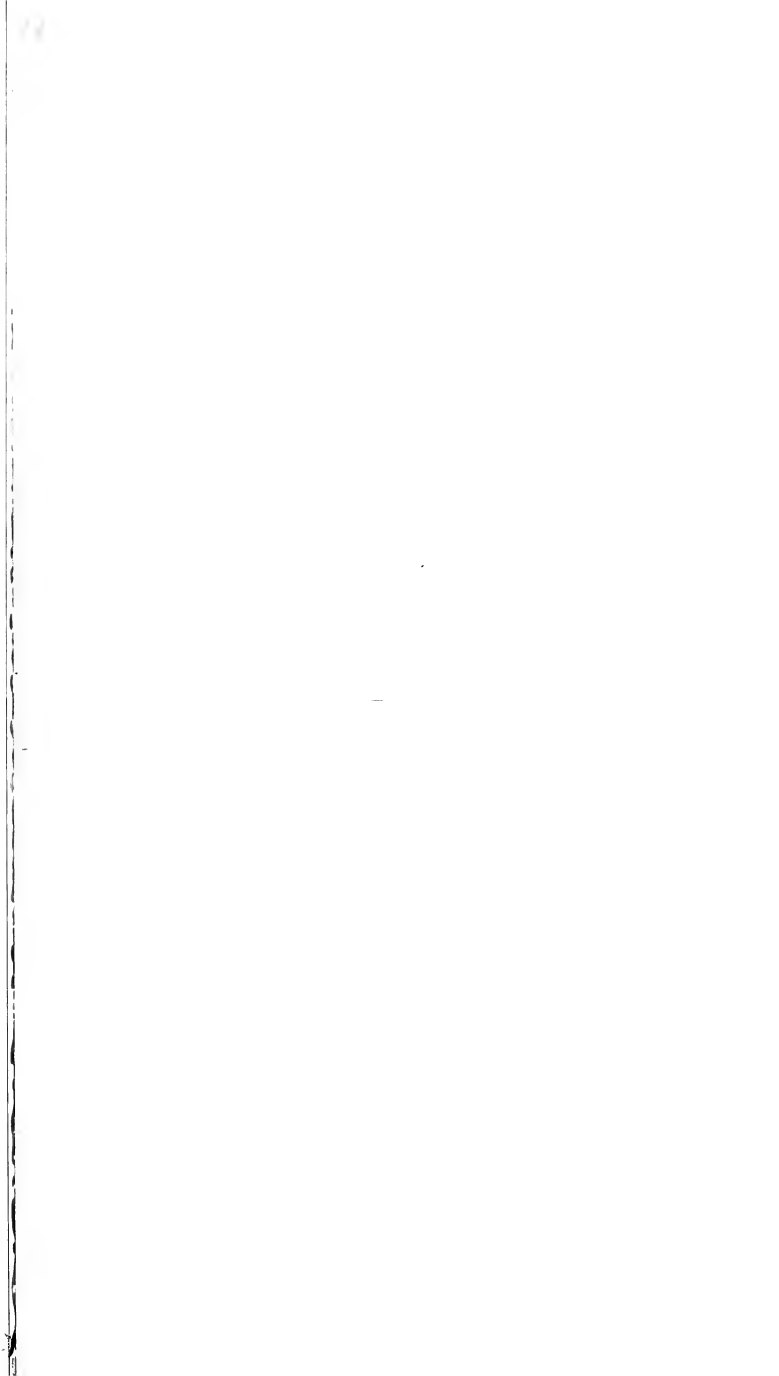
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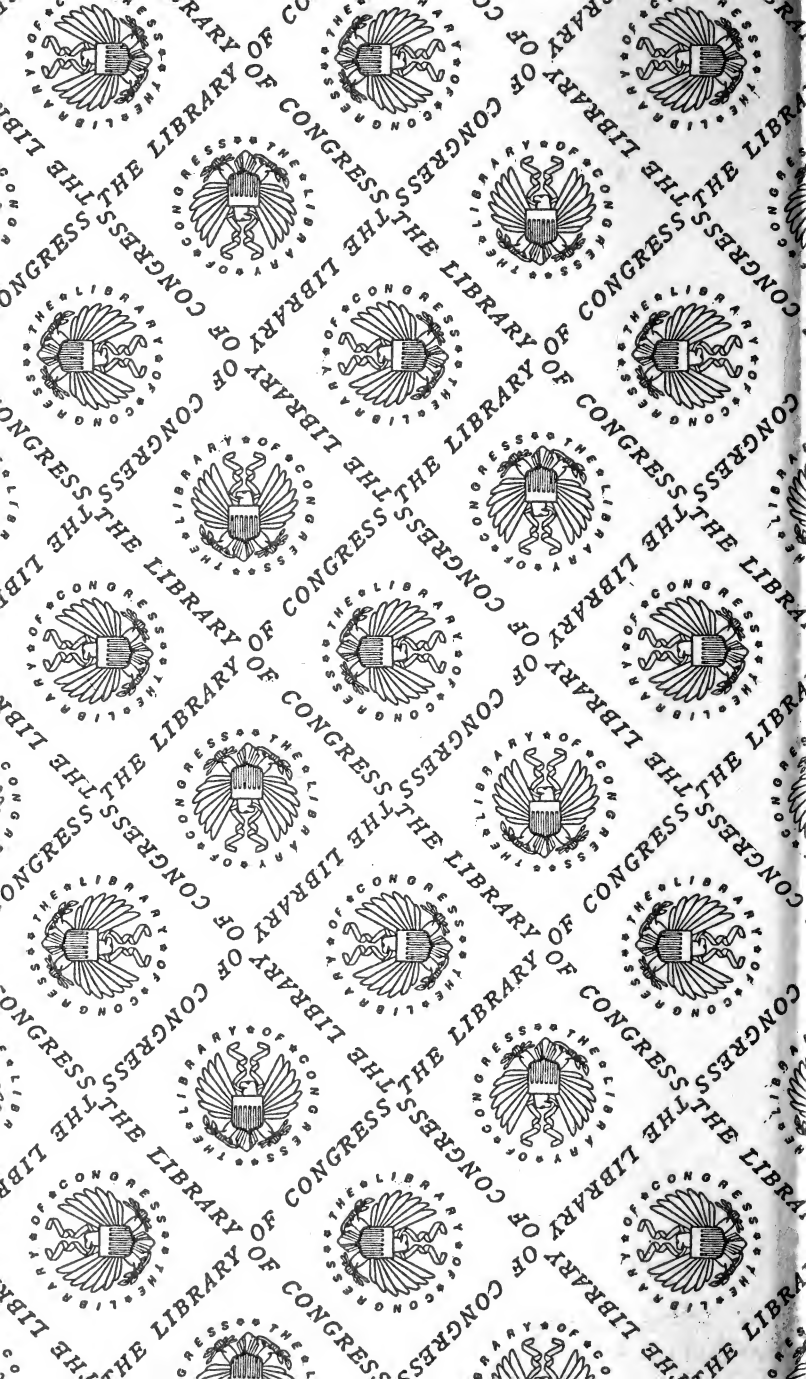
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